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Beloved Companion:

Tonight I am going to talk to you for a few moments about the three kinds of Actuality which are so necessary to a true understanding of Esoteric Philosophy. The point is an important one and marks the distinction between those who really know how to interpret the Symbol Systems and those who do not. The concept is not an easy one to grasp, but I will endeavor to convey it as simply as possible, as many important practical points arise out of it.

For all practical purposes, our Solar System is a closed unit. The influences received by it from the other Heavenly Bodies change, if they change at all, in such vast cycles of Time that we are justified in considering them constant, so far as we are concerned. This Solar System arose from a Nebula, the Planets being thrown off from the Sun, and in their turn throwing off their attendant Moon. We say, therefore, as regards this particular Universe, "In the Beginning, there was a Nebula."

But when we have said that, we have not disposed of the problem. From whence came the original Nebula? It was condensed out of the diffused Matter of Space might be the answer to that question, but still we have not gotten to the Beginning. From whence did the Matter of Space whatever that may be, derive the inherent characteristics which came out in the process of its Evolution? In fact, the very word "Evolution" implies Involution. Nothing can be unfolded which was not previously infolded. There must have been a phase of Existence which precedes the Unfolding of Evolution, for Evolution is not a continuous Creation of something out of nothing, but a coming into Manifestation of latencies.

We solve this problem, for the purposes of the reasoning we may want to do, by positing the Great Unmanifest the Root of all Being, which is really the Metaphysical equivalent of X, the Unknown Quantity. In Algebra X enables calculations to be made with Known Quantities, but at the end we are none the wiser concerning its own nature than we were when we started. In Metaphysics, whatever we do not understand, we refer to this X, which is not only the Great Unmanifest, but also the Great Unknown.

The Unknown, however, is a relative term and Esoterists or for the matter of that, Evolutionists, also, would not agree with Herbert Spencer who says, "The Great Unknown is also the Great Unknowable." With the extension of Human Consciousness, either in the Course of Evolutionary Development, or by Intensive Methods, such as you are practicing, a great deal can become Known which was heretofore Unknown. In fact, a great deal is known to the Scientist, the Philosopher, the Metaphysician, that is a part of the Great Unknown so far as the average man is concerned, and much is known to the average man which is also part of the Great Unknown to a child.

The Great Unknown, therefore, is not a thing in itself, but rather a relationship that exists, or perhaps, more accurately, does not exist, between the Self and certain aspects of the Non-Self.

The Great Unmanifest cannot be the Great Non-Existent. The non-existent "just isn't," and that is all there is to be said about it; but the Great Unmanifest "very much is," and to call it the Root of all Being is a very good description. It is only Unmanifest so far as we are concerned because we have not, at our present stage of Evolution at any rate, the full Faculties, or Senses, by which we are able to contact it. If an extension of Consciousness takes place, however, by means of which we become conscious of an aspect of the Root of all Being which has heretofore been unperceived by us, then, for us, it is no longer Unmanifest but has become Manifest.

Might we say, then, that Manifestation takes place by means of Realization? The Actualities which are the underlying noumenal Essences of all that exists never become Manifest in that they become objects of sensory experience. But are our apprehensions limited to sensory experience? The Physiologist says "Yes," the Esoterist says, "No". No sensory experiences enabled Darwin to apprehend the Law of Evolution. The Five Senses may have enabled him to observe the innumerable Phenomena on which his ultimate deduction was based, but it was a faculty quite distinct from sensory Consciousness, by means of which he finally grasped the nature of the underlying cohesion between the innumerable separate units which had passed under his observation in the course of his researches.

Is a formula which resumes a number of Objective Facts any less an Actuality than the facts themselves? Does its Actuality consist in the marks which, as figures and letters, represent it upon the paper? Is it not a thing in itself, upon its own Plane? We need to disabuse our minds of the idea that only Dense Matter is actual. There are, as you know, many forms of Energy which are not physical. Behind the Physical Actuality there is a Psychic Actuality; behind the Psychic Actuality, there is a Spiritual Actuality. To think in terms of Matter alone is a bad habit and gives a totally false outlook upon all of Existence.

The psychic Actuality we may define by saying that it consists of the sum-total of the Realization, however dim, that Consciousness, however rudimentary, has achieved. Of the Spiritual Actuality we had best limit ourselves to saying that it consists of the as yet unapprehended Great Unmanifest, and that it is the Root of all Being. And even when a Psychic Actuality is formed thru Realization, the Spiritual Actuality is not done away with, but remains as the underlying Essence which gives validity to the whole, for there may be some Psychic Realizations which are not Actualities, but merely Realities, because inadequate or inaccurate, and in them we may look for the Root of Positive Evil.

It may well be asked what practical consequences can there be for us in the work-a-day world as an outcome of these fine-spun Metaphysical subtleties? When we are bearing the burden and heat of the day, what does it matter to us whether there is a Psychic Actuality, as distinguished from the thing in itself, the Spiritual Actuality; and would it ease our burden did we know?

It is upon such considerations as these that the whole structure of the practical application of Mind Power rests. It is in the field of Psychic Actualities that the Reasonings and Affirmations of the Christian Science and New Thought Movements, in general, find their scope and derive their Power. It is in the field of Psychic Actualities that the Adept and the Magician work by means of the trained Mind, for the Plane of Psychic Actualities is susceptible to Mental Manipulation. There is the point for you.

I want you, therefore, to train yourself in the Mental Outlook and Viewpoint of the Adept and the Magus of Power. I want you not only to realize and know that the Plane of Psychic Actualities is susceptible to your own Mental Manipulation, as you have been taught all thru these lessons, but I want you, now, to begin to consciously use it in all the little affairs of Life, as well as in the greater ones. I want you to train your Mind even more fully than you have, consciously decreeing and affirming. But remember that decreeing, as I have no doubt told you, is one step further than affirming, it is the utilization of the Creative Powers which are your Birthright. Keen Thought, straight Analysis, uncontaminated and unbiased Intellectual Processes are necessary, in order that

you may brush away the Veils of Illusion and strike at the very root of the trouble or difficulty, that you may seek and find the fundamental, underlying Cause, and that you may not be deceived by the multitudinous Effects of the one Cause.

When you have found that Cause, that fundamental, underlying thing which needs to be changed, whether in yourself or in your affairs, literally speak the Word, as God is reported to have spoken it in the Beginning. Speak firmly, commandingly, and thus assert your own Rights and the Privilege which was given you upon the completion of your Disciplinary Period and your Training--that you might command all Nature and that the Highest Intelligences would be happy to obey all your desires at all times.

Discover your underlying difficulty and then plan your words as carefully as you would plan a Telegram, making sure that when sent it does express to the other party exactly your meaning. Make sure that there can be no confusion in it when received at the other end, as there is so frequently in a Telegram that is carelessly worded.

Having analyzed and having prepared your Message, your Command then deliver it. In the quiet of your Sanctum, after a few moments of Attunement, stand and say, "I invoke the Sacred Name of Jesus and before His Sign, and in His Name, I decree that this problem (outline it briefly in three or four words) shall be solved immediately. If it pleases the Masters, it is done." As you read that, note that I do not say that it will be done nor it shall be done, but it is done.

Then quietly dismiss the matter, so far as any further contemplation is concerned. Have the same feeling that you would have after you had delivered your Telegram to the Telegraph Office. You would not have any doubt about its getting thru or being delivered but would dismiss the matter from your mind. Taking this Mental Attitude, so far as your Decree is concerned, results in your sending it out, and not holding it in the Mind as you do when you hold onto it and keep thinking about it and tying it to your Auric Sphere.

Having dismissed this matter from your Mind, quietly go about your affairs, doing the best you can to solve them, knowing that the matter is settled in the Cosmic, is being taken care of, and in due time, the Effects will be apparent to you, if you are Mentally alert, and will reveal the way out of the labyrinth.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S.C.